

**Heroism of Faith.**

Scripture summons men to believe, and calls for the exercise of heroism. The citadel of faith is environed by lines of assault. Bitter, inveterate, splendidly equipped, formidably arrayed, the hosts of unbelief have pushed their files within the very shadow of her battlements. Their Philistine-like shouts of defiance, their Goliath-like vauntings of victory, rend the air. The blows of their mighty rams are battering upon all the bases of spiritual confidence, upon the supreme and infallible authority of Holy Scripture, upon the supernatural character and sacrificial work of Jesus the Christ, upon the very idea of the divine existence. The beleaguered soul often trembles at the fierceness of the onset. The timid spirit debates surrender. To obtain and to maintain unquailing faith demands vigor and valor. Belief is soul bravery. It is the sure symptom of robust and sturdy character. To face with fearless and unflinching eye the grim forces of doubt requires spiritual nerve. To resist with phalanx-front the surging shock of sceptic assault betokens trained and toughened spiritual fibre. To pierce the ranks and rout the legions of unbelief, attests daring and spiritual generalship. A lofty summit of spiritual heroism has been reached, when, defiant of all the myriad foes of faith, the soul stands for Christ, avouching as its stern and firm and invincible resolve:

"This day I Christ my Savior and Commander take.  
And as His faithful soldier will I live,  
And as His faithful soldier will I die."  
G. W. Duffield, D. D.

**"His Love To Me."**

To an invalid friend, who was a trembling, doubting believer, a minister once said: "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing that I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with an unutterable tenderness."

"But the fact is she does not love me; or to say the most for her, she loves me very little. If my heart were breaking under a burden of crushing sorrow it would not disturb her sleep. If my body were racked with excruciating pain it would not interrupt her play with her toys. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in this world's possessions, there is not enough money in this world to buy my baby. How is it? Does she love me or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it!" said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to God, but God's

love to me I ought to be thinking about; and I do love him now as I never loved him before."

From that time his peace was like a river. "We love Him because He first loved us."—Lights and Shadows.

If you live in the full sunshine of Christ, and have him not merely playing upon the surface of your mind, but sunk deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say, "Come, let us walk in the light of the Lord."—Dr. A. MacLaren.

**A WEEK OF PRAYER**

For the National, State and Local W. C. T. U., March 18th to 25th, 1888.

**BELOVED SISTERS:**—We call every union, and every woman in our heroic constituency to spend a week in united and special prayer, both private and public, for such a baptism of wisdom and courage upon ourselves, and such a putting forth of divine power as shall be felt in all this land. Reasons: The year upon us is one of struggle and of destiny. Within these months the temperance cause shall be in the very heart of a mighty contest. Then let us pray.

First: That upon our great organization may come a fresh impulse from Heaven; and on every active worker a new anointment of the Spirit.

Second: For our unused membership held to us by pledge and name, but not consecrated to the spirit and activities of the work. Let us ask God to call our own women from idleness to service.

Third: For the great body of Christian womanhood who yet stand afar from this greatest of missionary agencies for the salvation of our own and other lands.

The meetings of the week need not be widely public, nor their aim to invite universal attention. Begin quietly an afternoon meeting for prayer in your own usual place of meeting, or in a parlor, with the hearts touched already with a longing for more of God in our work, and more of His power on all our people. Make special effort first for all members of the unions, that together we may offer our prayers. If attendance widens, as it will, do not allow discussions upon the temperance reform or its methods.

Seek God. Seek Him alone for a great awakening of the church and the nation. The liquor traffic is here with its abominations legalized because of spiritual death. We need conscience aroused and made true. Sisters of the W. C. T. U., set the week apart, hold at least one meeting a day for the quiet, unostentatious seeking of God herein suggested. Two public evening meetings, with sermons, gospel talks, or conferences would be of great value. The evening of March 25, might be made effective by union services where these can be secured. When the churches cannot give way for this, hold such a meeting in the afternoon of that day. No topics are suggested lest they lead from the one central thought of all the days. Many things you will remember: our own work; our country's need and perils; the workers who must go out into the coming contest; the pleaders at the bedside; the voters at the ballot box; but this one thing seek and find—God's touch of power upon our own spiritual life, and the spiritual life of the nation.

On behalf of the National W. C. T. U.,  
FRANCES E. WILLARD, Pres.  
CAROLINE B. BUELL, Cor. Sec.

STATE OF OHIO, CITY OF TOLEDO }  
LUCAS COUNTY, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

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He who wants to make honesty in thought, in speech, and in act, part of his very self, will find it helpful to give others the credit of good intentions. To live in an atmosphere of suspicions, and to treat fellowmen, as a rule, with grave questionings as to their motives, attributing to their innocent and ingenuous acts sinister ulterior motives, is to make it rather difficult for one to be oneself, unswervingly frank and honest. Meet men half-way, as it were, and give them credit for good intentions until they prove by experience to be false and underhand and over-reaching. Believe that the average Christian man walks through life with the wish to act up to his best understanding of his duty, and this judgment of others will react favorably upon your own dealings with them.—Meravian.

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E. B. TREAT, Publisher,  
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**Moseley's Occident Creamery.**

In the hurry to print the covers for the Brethren Annual for this year the last proof was not corrected and the advertisement under the above title contains several errors. A. C. Weaver, should read A. E. Weaver, and Picaway county, instead of Picama co., Ohio. "More's with strainer" should read Milk Strainer. I any of the EVANGELIST readers desire any thing in the line of goods they manufacture, they will do well to correspond with the firm. They are reliable and have excellent instruments. They manufacture churns, butter workers, milk strainers, creameries and refrigerators, scales, etc. The address is

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